

## Research Article

# Code-Mixing in Student Interaction of UKM *Jepang* Members in State Polytechnic of Bali

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## Abstract

Code-Mixing often occurs in a place where there are various ethnicities, tribes, languages, and various cultures. One of them is at the State Polytechnic of Bali. This study aims to describe the form of code-mixing that appears in the interactions of Students Extracurricular Unit of Japan called UKM *Jepang* members of the State Polytechnic of Bali and explain the motives for using code-mixing in the interactions. The data used in this study is the result of the interaction of students who are members of the UKM *Jepang*, State Polytechnic of Bali, indicated to cause Code-Mixing both offline and online. Furthermore, the research approach used in this study is a qualitative approach with the type of research being descriptive research. The results showed that the form of Code-Mixing that occurred in students of Japanese UKM members of the State Polytechnic of Bali occurred in mixing nouns, verbs, adjectives, and adverbs. The motives that cause the emergence of code-mixing include the consideration of the interlocutor, namely members of UKM *Jepang* who both understand Japanese vocabulary. Besides, some special terms in Japanese are considered more appropriate to be conveyed by students on certain topics related to Japan, and they deliberately mix the code to make the conversation more interesting. On the other hand, Some Japanese vocabulary has no meaning that can be spoken in conversation in Indonesian, which causes students to use the term and become a new 'vocabulary' in Indonesian. They accidentally did lexical borrowing to meet the language barrier and causing code-mixing.

**Keywords:** Code-Mixing; Students Interaction; State Polytechnic of Bali

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## 1. Introduction

State Polytechnic of Bali is one of many universities in Bali located in Jimbaran, Badung district. There are six majors at the State Polytechnic of Bali which is a place for students to gain knowledge. As a forum for students to carry out organizational activities, there are student associations in each department. In addition, several student activity units serve as a forum for State Polytechnic of Bali students to channel their interests and talents in extra-curricular activities. One of

them is the Students Extracurricular Unit of Japan or called UKM *Jepang*.

UKM *Jepang* is a channel for students who have an interest in the field of Japanese language and culture. This UKM has many members who come from six majors at the State Polytechnic of Bali. The main activity of UKM *Jepang* is learning the Japanese language and culture, which is held according to a predetermined schedule.

When interacting with each other, UKM *Jepang* member students from

various regions in Indonesia use languages with different accents and accents. Language is defined as an arbitrary symbol used by humans to describe objects or convey ideas or concepts that are in their minds (Ahearn, 2012). But actually, language has a function that goes further than that. Language also has a function as a tool for collaboration, communication, and self-identification. This shows that language works in the context of its environment (linguistic level) and works in social and cultural contexts in interactional functions. A study about that case is called Sociolinguistics.

According to Sanada (in Harisal, 2015), the notion of Sociolinguistics is 社会言語学とは、社会の中で生きる人間、乃至その集団とのかかわりにおいて各言語現象あるいは言語運用をとらえようとする学問である。 It translates to '*Sociolinguistics is a science that discusses the phenomenon of language or language use related to groups of humans who are in a society.* On the other hand, Sumarsono (2012) argues that the term sociolinguistics consists of 2 words, namely socio is "society" and linguistics is "the study of language." So, sociolinguistics is the study of language associated with social conditions (studied by social sciences, especially sociology).

Based on the emerging phenomena, UKM *Jepang* member students mixed a lot of Japanese vocabulary when interacting in Indonesian with other members of Japan UKM. This is known as the code-mixing phenomenon. Rokhman (in Ulfiani, 2014) states that Code-Mixing uses of two or more languages by incorporating elements of one language into another language to expand language styles. Meanwhile, according to Kridalaksana (in Susmita, 2015), Code-Mixing uses of language units from one language to another to expand language style or language variety. Furthermore, according to Suwito (in Rusli, 2018), if two or more languages are used interchangeably

by the same speaker, language contact will occur, resulting in Code-Mixing. In such conditions, there is an event of mutual contact between languages in communication events.

Code-Mixing often occurs in a place where there are various ethnicities, tribes, languages, and various cultures. One of them is at the State Polytechnic of Bali, located in the Jimbaran area, Bali province. In addition to students who speak Balinese as their mother tongue, many students from various provinces in Indonesia are studying at this university, especially in learning foreign languages. In this position, they carry the characteristics of each region such as ethnicity, ethnicity, language, and social and culture. Conditions like this require them to adapt to the environment in which they live, so that in communicating sometimes they bring up code-mixing during the interaction. This confirms the statement of Kridalaksana (in Munandar, 2018) that code-mixing is the use of language units from one language to another to expand language styles, including the use of words, clauses, idioms, and greetings.

Code-Mixing performed by students when interacting has several forms of Code-Mixing further elaborated in a study. In addition, code-mixing in interaction has several advantages and disadvantages, so it is very interesting to study so that the problems that occur can be described and get the attention of linguists to find solutions to these problems.

Several studies on Code-Mixing, including "Code-Mixing in Buying and Selling Transactions at Alok Maumere Market, East Nusa Tenggara Province" by Nuwa (2017). The results show that the occurrence of Code-Mixing in buying and selling transactions that occur has two forms, namely internal Code-Mixing and external Code-Mixing, and the factors behind the emergence of Code-Mixing are the identification of roles and variety.

Furthermore, Akhii, et al (2018) with the title "Code-Mixing and Code-Switching in Conversations in the Bengkulu University Library Scope". The results showed that 1). the form of Code-Mixing occurs in the form of words, phrases, clauses, and baster; 2) the types of code-switching that appear are internal and external code-switching; and 3) the factors that cause Code-Mixing are language, habits, language limitations, and the background of the speaker's attitude. While the factors that cause code-switching are the adjustment of the code used by the speaker, the presence of a third person, the presence of prestige, the purpose of expressing something, and showing the first language.

Research related to interferences, entitled Codemixing, Code-Switching, Interferences, and Japanese Proficiency Process Integrated by Sunarni (2011), disclosed Japanese language interferences to Indonesian and construed three outputs, namely: (1) the language changes are on vocabulary mostly. (2) Changes, collecting Japanese language fragments, interferences, and Japanese-Indonesian vocabulary integrated by Japanese Department students at Padjadjaran University Bandung showed new vocabulary. (3) Errors in Language dictions or sentences by Japanese learners are indicated as commonly happened because it is considered a good process in Japanese Proficiency Skills.

This research is different compared the above research. It discloses to focus on describing the form of code-mixing that appears in the interaction of UKM *Jepang* members and describing the motives for using code-mixing in these interactions.

## 2. Methods

The used in this research is the qualitative approach, with the type of research being descriptive research. According to Sugiyono (2011), qualitative research methods are research methods

based on post-positivist philosophy, used to examine the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument, sampling data sources is done purposively and snowball, The collection technique is triangulation (combined), the data analysis is inductive or qualitative, and the results of this study emphasize meaning rather than generalization. Besides, this study also uses descriptive research. Arikunto (2013) explains that descriptive research only describes what is or occurs in a certain field, field, or area. It is called descriptive because this study tries to break down the Code-Mixing that appears and the motives that occurred.

The population in this study are all members of the UKM *Jepang* in State Polytechnic of Bali. The samples are about 32 students of UKM *Jepang* members as purposive sampling.

Purposive sampling is a sampling technique that is done intentionally. This means that the sample was chosen on purpose, so the criteria for the sample obtained were truly following the research conducted. According to Turner (2020), purposive sampling is used when a researcher wants to target an individual with characteristics of interest in a study. In this study, students were taken as samples that met the standard requirements by the thing to be studied, namely students who used Code-Mixing when they are interacting.

This study uses several techniques of data collection and analysis according to Bungin (2015), namely:

### 1) Observation

The observations used in this study use a complete participation observation technique, namely in data collection; the author is fully involved with the data source, in this case, the researcher is a builder of UKM *Jepang*, and the data sources are members of UKM *Jepang* in State Polytechnic of Bali. The author participates in every interaction activity

carried out by UKM *Jepang* members, both offline and online activities. By participating in each of these activities, data collection can run smoothly.

## 2) Documentation

Documentation technique is a data collection technique using data in the form of notes, transcripts, books, newspapers, magazines, and so on related to research problems.

In this study, the document in question is the result of interaction between fellow members of UKM *Jepang*. The results of these interactions are collected, then classified into several parts according to the form of Code-Mixing that occurs.

## 3) Interview

The interview is an interaction utilizing question and answer with or without using a guide, between the interviewer and the informant while face to face to obtain data under the research objectives.

In this study, structured interviews were used with UKM *Jepang* members who did code-mixing in conversation. The contents of the questions that have been prepared for interview purposes are as follows:

- a) Do you often use Japanese vocabulary in conversation?
- b) How often do you use Japanese vocabulary in conversation?
- c) Who do you use the Japanese vocabulary with?
- d) Why do you use Japanese vocabulary in conversation?
- e) What impression do you get when you use Japanese vocabulary in conversation?

## 4) Triangulation

Triangulation is a data collection technique that combines various data collection techniques and existing data sources. In this study, the researcher used different data collection techniques to

obtain data from the same source. The author uses complete participatory observation, documentation for the same data source, and structured interviews simultaneously. The triangulations can be described in the Figure 1 and 2.

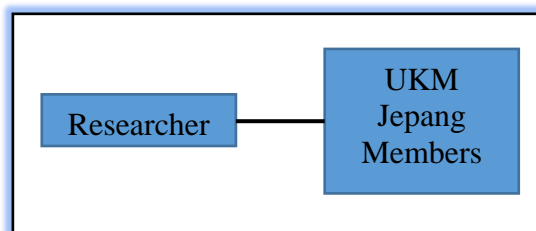


Figure 1 Triangulation of Data Sources

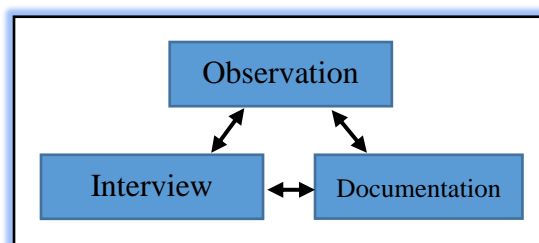


Figure 2 Triangulation of techniques or data collection methods

## 3. Result and Discussion

Research data on the interactive activities of UKM *Jepang* members in State Polytechnic of Bali in 2021 shows a tendency to mix Japanese and Balinese language codes when Indonesian language interactions occur. Mixing of two- and three-language codes by Japanese UKM students at the State Polytechnic of Bali often occurs also for foreign language learners who have mastered several previous languages plus their mother tongue.

### 3.1 Type of Code-Mixing

#### 3.1.1 Code-Mixing of Nouns

The following are some examples of code-mixing data in the form of nouns that arise as a result of code-mixing that occurs. The examples of data and their discussion are as follows:

Example (1)

A: “*Sensei Ichal kebetulan ada disini*”.



B: “*tolong fokus yah minasan*”.

C: “*hai*”.

Example (2)

A: “*pinjam enpitsu dong*”.

B: “*gak punya*”.

Example (3)

A: “*Minggu depan ada Origami cuk*”.

B: “*Beli kertas Origami dimana?*”

A: “*di Alfamart ada*”.

Example (1) uses Japanese Code-Mixing by bringing up the word '*sensei*'. Students use the word '*sensei*' when introducing UKM *Jepang* coaches to other members. '*sensei*' in Japanese is a nickname for someone who has a teaching profession, doctor, politician, and several other professions that have the meaning of 'to teach'. In the correct Japanese sentence structure, the word '*sensei*' is placed after the person's name, while in the example data above, the use of '*sensei*' comes from the Indonesian sentence pattern.

The appearance of the word '*sensei*' by students led to Code-Mixing. The word '*sensei*' has a meaning that can be translated into Indonesian depending on the profession of the person being called. The sentences above can be matched with Indonesian, such as 'Mr./Mrs. Lecturer' or 'Mr./Mrs. Teacher', because the person they call is a teacher by profession. However, students using the word '*sensei*' is the obligation of students who study Japanese to lecturers who teach Japanese at the State Polytechnic of Bali as a sign of status, and membership or group identity.

In example (2), the sentence uses the code-mixed noun '*enpitsu*' which means 'pencil'. The word '*enpitsu*' appears when the speaker wants to write but does not have a writing instrument and wants to borrow it from a friend next to him. The use of '*enpitsu*' is a motive as an affective function of the speaker to make the conversation more interesting. The speaker used '*enpitsu*' instead of the word 'pencil' in Indonesian, because the students were studying Japanese. Students who consciously mix the code to communicate with the friend

next to them, because the friend they are talking to already knows for sure the meaning of the word '*enpitsu*', so that communication between the two can run smoothly. On the other hand, If the participant does not understand the code-mixing words performed by the speaker, then the communication can be said to have failed.

Based on the interaction sentence above, and using motive as an affective function, the use of the word '*enpitsu*' is also the influence of the prestige factor. Prestige in the use of language that has been mastered in everyday language often occurs because of a sense of pride in having mastered a language that is not necessarily mastered by others. Students who have mastered several Japanese vocabularies tend to practice them daily by using them in interactions with interlocutors who also master these vocabularies.

Example (3) uses Code-Mixing with the word '*origami*'. The conversation took place during the gathering of UKM *Jepang* members to carry out routine activities to learn the Japanese language and culture. The term '*origami*' can be translated as 'folded paper' and has no equivalent in Indonesian because '*origami*' comes from two words, namely '*ori*', which comes from the word '*ori*', which means 'folding' and '*gami*', which is nasalized. Because it meets the verb and comes from the word '*kami*', which means 'paper', it is a Japanese culture that Indonesia does not have, namely the culture of folding rectangular paper into several shapes, such as animal, human, flower, hat, and so on.

Due to the absence of equivalents in Indonesian, the speaker consciously inserts the word '*origami*' into Indonesian sentences and creates Code-Mixing to meet the language barrier. Speakers are forced to use Japanese when they can't find an equivalent in Indonesian. Even if it has meaning in Indonesian, the expression is not in the form of words, but in the form of

a long-phrase or clause that can cause ambiguity in meaning.

### 3.1.2 Code-Mixing of Verbs

The following is an example of mixed code verb form data, and the discussion is as follows:

Example (4)

A: “*eh, Angga hatinya lagi berbunga-bunga tuh!*”

B: “*Ci, damare!*”

Example (5)

A: “*kalian ganbatte latihannya yah.*”

B: “*Arigatou gozaimasu.*”

Example (6)

A: “*tsukauna! Aku masih mau pake.*”

B: “*eh, gomen, aku gak tahu.*”

The interaction example in example (4) gives rise to Code-Mixing in three languages, such as Indonesian, Balinese, and Japanese. The use of the word '*damare*' in the above interaction implies that the speaker tells the other person to be quiet. The word '*damare*' comes from the root word '*damaru*' which means 'silent'. The form of the word '*damare*' is imperative, so when used in a conversation it means 'to order silence'. The form of the word '*damare*' is found in anime, comics, and Japanese dramas. Although the speaker has not learned about the imperative form in learning Japanese in class, the speaker learns the form through often watched anime.

The use of the word '*damare*' in the above interaction arises because the speaker is disturbed by the words of the other person who indulges in the speaker's matters, so that speaker uses the word '*damare*' instead of the word 'silence!' to signal the interlocutor not to reveal the speaker's privacy to others without being noticed by a third party, because the other party understands what the speaker means by '*damare*'. In contrast, people around do not understand Japanese.

From the explanation above, the use of Code-Mixing can also be a sign or signal to the interlocutor without being noticed by others who hear it. The motive associated

with this interlocutor is already commonplace among students who are members of the Japanese UKM, State Polytechnic of Bali. Using code-mixing Japanese vocabulary in their daily interactions becomes a good code for them to communicate, especially if others do not hear the topic they are talking about.

Example (5) is Code-Mixing using the ~te form of the verb, namely '*ganbatte*'. The word '*ganbatte*' is a verb form that comes from the root word '*ganbaru*' which means 'spirit'. Verbs in Japanese are the words that undergo the most changes in form depending on the sentence pattern. The speaker said the word '*ganbatte*' to encourage his friends who were practising. When spoken in Japanese, the sentence becomes “*ganbatte Kudasai*”, which means “fighting!”. The use of the '*ganbatte*' form can also be changed to '*ganbare!*' if the meaning of support is to be conveyed more. However, the speaker still has not mastered the form. Besides being studied in class, the form of the word '*ganbatte*' also appears a lot in anime and comics, so that generally students are more familiar with the word '*ganbatte*' than '*ganbare*'.

When examined from the spoken sentence, the speaker uses the word '*ganbatte*' to make it easier to communicate with his friends without bringing up the meaning of formality in the language used when using Indonesian. For example, the speaker replaces the word '*ganbatte*' with the word '*ganbatte Kudasai*' or with the word 'spirit', then the meaning of formality will appear and cause the communication between them to be a little stiff and has a barrier, so the speaker prefers to use the word '*ganbatte*'. In addition, the use of this form is motivated by a motive to make the conversation more interesting, so the word '*ganbatte*' has an affective function in the interactions that occur.

The interaction example in example (6) gives rise to Code-Mixing using the word '*tsukauna*'. The word '*tsukauna*', which means 'don't wear', comes from the

root word '*tsukau*' plus the prohibitive form '*na*'. The speaker tells the other person not to use a tool that he will still use. The motive that appears in the use of the word '*tsukauna*' is a motive related to the interlocutor. The speaker uses the word '*tsukauna*' and mixes it into Indonesian sentences because the word '*tsukauna*' has a firmer impression and the meaning of the prohibition is greater than using the word 'do not use' in Indonesian which is intended for the other person.

In Japanese, the form of prohibition has many patterns, one of which is the '*na*' form. On the other hand, the polite form of prohibition can use the '*naide Kudasai*' form, but the meaning of the prohibition is weaker than the '*na*' form. Therefore, the speaker uses the word '*tsukauna*' so that the other person can understand that he really cannot use the tool because the speaker will still use it.

This form of '*na*' prohibition is never taught in class because what is taught in class is more focused on using formal sentence patterns in daily conversations to be used in interactions that require service, in this case serving company guests or tourist guests.

### 3.1.3 Code-Mixing of Adjectives

Here are some examples of data that emerged because of the Code-Mixing that occurred, namely:

Example (7)

A: "*Ocha di situ gimana?*"

B: "*oishii, tapi agak pahit.*"

Example (8)

A: "*atsui banget! Aku sampe mau pingsan nok!*"

B: "*iya, mungkin mau hujan*"

Example (9)

A: "*Sushitei ikimasenka. Yuk!*"

B: "*takaai banget.*"

The conversation in example (7) occurs between two students who are interacting during a practice break. The use of the word '*oishii*' has led to Code-Mixing in the conversation sentence above. The interlocutor explained that the green tea

sold in the place discussed was delicious, but a bit bitter. The word '*oishii*' in the conversation, if put into Indonesian conversation, will still be accepted because, in Indonesian, it does not recognize time.

On the other hand, if it is included in Japanese conversation, then the word '*oishii*' above is not acceptable. In Japanese, there are past tenses, present tenses, and future tenses. The other person spoke the sentences tells the past because he has tasted the green tea drink, so the correct word to use in the conversation above is '*oishikatta*'.

Students who are learning Japanese sometimes deliberately use Japanese vocabulary in Indonesian conversation, because the vocabulary is stored in the brain and is spoken consciously, especially when interacting with people who are also learning Japanese.

This is a natural thing because of the prestige when learning a foreign language, where learners often use the vocabulary of the language, they have just learned so that it can be implemented in daily conversation and get recognition from others so that many foreign language learners do so either intentionally or unintentionally. Do not issue foreign language vocabulary and cause code confusion. On the other hand, the motive for using Code-Mixing is included in the affective function motive, because the speaker deliberately uses the word '*oishii*' to make the conversation more interesting.

The conversation in example (8) is an interaction carried out by two student members of UKM *Jepang* who are heading to the parking lot. Both were feeling hot even though it was already getting late. The motive for using the word '*atsui*' was based on the topic they were talking about, namely the weather, and this led to Code-Mixing. The word '*atsui*' is a Japanese word that means 'hot'. The use of '*atsui*' vocabulary in the above

conversation shows the speaker feels hot on his way to the parking lot and uses 'atsui' vocabulary because the other person understands the meaning of the vocabulary.

The use of foreign language vocabulary in Indonesian conversation often causes misunderstandings if the interlocutor does not understand the vocabulary spoken by the speaker. This will not happen if both understand and share information about the foreign language vocabulary used. The use of the vocabulary can also be said as a code or term that only the speaker and the interlocutor understand so that other people around them do not understand the interactions.

Furthermore, the conversation in example (9) is a conversation between two students at the end of the exercise activity. The interlocutor invites the speaker to go to Sushitei together. Sushitei is a restaurant that serves Japanese food.

In his information, he uses the word 'ikimassenka' which means to invite the other person to go together to Sushitei which in Indonesian aims to emphasize that he is going until he wants to invite the other person to talk. In addition to the assumption that the speaker understands the meaning of the word 'ikimassenka', he wants to adopt his utterance to the information he provides, because the information provided is a good invitation, the word 'ikimassenka' is considered to be able to improve the affective function of the announcement of the information.

Commenting on the information from the other person, the speaker then uses the word 'takai' which in Indonesian means 'expensive'. By using the word 'takai', and extending the 'a' sound, the speaker wants to emphasize that he is rejecting information from the other person by saying that the food price in that place is expensive.

This is also clarified by the word 'banget' at the end of the sentence. In

addition, the word 'takai' with the sound of a long letter also implies that the speech is more dramatic, so it can be concluded that the motive for using the word 'takai' is a motive that talks about the topic because there is a response about the topic being discussed by the other person who invites the speaker to that place.

### 3.1.4 Code-Mixing of Adverbs

The following is an example of mixed code data in the form of adverbs and their discussion is as follows:

Example (10)

A: "Kimetsu no Yaiba emang sugoi!"

B: "Sou ka. Aku belum nonton nok."

Example (11)

A: "aku mau ikut supiichi kontesuto juga."

B: "Naruhodo. daftar na'e."

Example (12)

A: "Daijoubu kanaaa, aku mau ngundurin diri."

B: "jangan! Formasi udah fix."

The conversation in example (10) is a conversation between students on the side lines of learning Japanese. The topic discussed is the anime entitled Kimetsu no Yaiba. Kimetsu no Yaiba is an anime that is currently a favourite of the younger generation. This anime is not broadcast on national television, but they are watched through YouTube channels and websites that provide Japanese anime. The interlocutor was very enthusiastic about the anime. This is implied from the motive to talk about the topic in the word 'sugoi' he spoke. 'Sugoi' means 'keren' in Indonesian. By saying these words, we can be sure the other person likes the anime that is being talked about.

To indicate that the speaker understands the meaning of the speaker's speech, he uses the word 'sou ka'. There is no equivalent word that fits in Indonesian for this word. However, the word 'sou ka' can be interpreted as 'oh begitukah' in Indonesian. The absence of equivalents to determine diction in Indonesian makes speakers use the word 'sou ka' based on considerations of practicality, habit, and



mutual respect and understand between members. Next, it uses '*nok*'. '*Nok*' which can only be placed at the end of a sentence has roughly the same meaning as 'you know!'. The word '*nok*' also shows the characteristic style of Balinese language used as a group identity. From the speaker's sentence above, it can be ascertained that the motive for using the word '*sou ka*' is to meet the language barrier. Students are more comfortable using the word '*sou ka*' because it is not so fitting when matched into Indonesian.

Furthermore, example (11) above was carried out by two students discussing a Japanese speech contest. The interlocutor expressed his desire to participate in a Japanese speech contest using the word '*supiichi contestuto*', and the speaker responded by using the word '*naruhodo*'.

The word '*naruhodo*' is an adverb and an interjection, namely an exclamation or a word that expresses the speaker's feelings. This word is said in conjunction with an opinion that agrees with the other person's statement, so it is used when the speaker fully understands the contents of the other person's statement. '*Naruhodo*' is used in informal situations, so it can only be used in a family environment, close friends, and spoken by people whose position is higher than the interlocutor, for example, lecturers to students. This word cannot be used in the world of work, such as when employees interact with guests or customers.

Just like the word '*sou ka*', the word '*naruhodo*' does not have the right equivalent in Indonesian. However, it can be interpreted to be 'oh I see'; 'that is true'; 'oh, I see what you mean'. The speaker uses the word '*naruhodo*' based on practical considerations, habits, mutual understanding, and motives to linguistic constraints.

On the other hand, the conversation in example (12) was carried out by two students before the exercise started. The speaker mixes the word '*kanaaa*' into Indonesian sentences. The word '*kana*' does

not have a proper equivalent in Indonesian. This word is usually used when the speaker doubts his statement, so it has the meaning of wanting to ask for certainty from the other person or himself. In addition, the word '*kana*' also has the meaning of conveying a request.

The word '*kana*' is an adverb that belongs to the final particle. This word is used more by men, although women also use it; the word '*kana*' is a masculine vocabulary, namely the vocabulary used by men, while the equivalent for women's vocabulary is '*kashira*'. In Japanese, masculine, and feminine languages are known; namely Japanese used by men and Japanese used by women.

In the interaction that occurred above, the speaker was in doubt about his statement, whether he should back off or not, so he used the word '*kana*' because it did not have the right equivalent in Indonesian. In addition, the use of long vowels in the word implies that the speaker is doubtful and confused, so he needs advice from the other person.

### 3.2 Motives for Code-Mixing

The sample in the form of the utterances of students from UKM *Jepang* members above shows that there are certain reasons for using of code-mixing. Based on the data and interviews, all these students had mixed codes using Japanese. Of the 32 students who had code-mixed, 17 answered that they often did code-mixing by inserting Japanese vocabulary into their sentences, because they studied Japanese in class, and often interacted with Japanese people. On the other hand, the remaining 15 people rarely enter Japanese vocabulary in their interactions, due to limited vocabulary and code-mixing by entering Japanese vocabulary only when meeting with fellow UKM *Jepang* members.

Based on the results of interviews and discussion of several examples of code-mixing in the above interactions, it was found that the motives for using code-

mixing by members of UKM *Jepang* in interactions were adjusted based on the theory of Janet Holmes (2013).

There are five motifs used by UKM *Jepang* members, namely as follows:

### **3.2.1 Participants, Solidarity, and Status**

Students use Japanese vocabulary because of the consideration that the interlocutor also understands the Japanese vocabulary that they mix in Indonesian sentences in the interaction so that the Japanese terms spoken are intended to be heard by the other person. In other words, in this case, the consideration of the interlocutor, namely members of UKM *Jepang* who both understand Japanese vocabulary, becomes their reason for Code-Mixing.

### **3.2.2 Topic**

The next motive is related to the topic of conversation. Talking about topics allows students to create code-mixing, especially when a topic of conversation has something to do with Japan; students must include Japanese vocabulary in the ongoing interactions. This happens because language is easier to use to convey a certain topic. In this case, some special terms in Japanese are considered more appropriate to be conveyed by students on certain topics related to Japan.

### **3.2.3 Affective Functions**

The next motive is Code-Mixing intended to make the speech more interesting to discuss. From the discussion of the data above, there is an affective function motif in Japanese vocabulary that is included in the interaction to make the speech more interesting. This follows Holmes (2013), which states that changing a language code can have a dramatic and interesting effect in certain contexts.

### **3.2.4 Lexical-Borrowing**

Some Japanese vocabulary has no meaning that can be spoken in conversation in Indonesian, which causes students to use the term and become a new 'vocabulary' in

Indonesian. The vocabulary includes place names, object names, and some terms.

As a result of using this term, Code-Mixing is unavoidable. This is not realized by students who pronounce the Japanese vocabulary.

### **3.2.5 Linguistic Constraints**

Some of the student conversations of Japanese UKM members have a motive to meet the language barrier. Constraints that often occur in interactions include many Japanese vocabularies that do not have the right equivalent in Indonesian so that students are forced to use Japanese vocabulary and cause Code-Mixing to meet language matching barriers from Japanese to Indonesian.

## **4. Conclusion**

Based on research on students who are members of Japanese UKM, State Polytechnic of Bali, it shows a tendency to mix code in interactions in the form of (1) Code-Mixing of nouns; (2) Code-Mixing of verbs; (3) Code-Mixing form of adjectives; and, (4) Code-Mixing of adverbs.

The motives that cause the emergence of code-mixing include the consideration of the interlocutor, namely members of UKM *Jepang* who both understand Japanese vocabulary, becomes their reason for Code-Mixing. Besides, some special terms in Japanese are considered more appropriate to be conveyed by students on certain topics related to Japan, and they deliberately mix the code to make the conversation more interesting. On the other hand, Some Japanese vocabulary has no meaning that can be spoken in conversation in Indonesian, which causes students to use the term and become a new 'vocabulary' in Indonesian. They accidentally did lexical borrowing to meet the language barrier and causing code-mixing.

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